

QUATERMAYNS
CONQUEST
OVER
CANTERBURY
COURT.

OR

A Briefe Declaration of severall Passages between him and the Archbishop of CANTERBURY, with other Commissioners of the High Commission Court, at six severall appearances before them, and by them directed to Doctor *Fauly*; with *their severall Conferences; and the Doctors Reports to the Court.*

As also his imprisonment by vertue of Warrant from the Lords of the Councell, with privie Councellours hands to it.

With his appearance before the Lords of the Councell and his Answers to the Archbishop and the Lord *Cottington*, concerning Conventicles, and his Answer to foure *Queries*, propounded unto him concerning the *Scott*.

As also his tryall three severall Sessions, by vertue of a Commission in *Oyer and Terminor* at the *Guild Hall London*, and his blessed Deliverance.

And lastly, A Prayer, and Thankesgiving, in an acknowledgement of Gods mercy in his Deliverance.

By ROGER QUATERMAYNE.

L O N D O N

Printed by Thomas Paine, for Roger Quatermayne.

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QUARTERMASTER CONVOY OF CANTERBURY COURT

A Brief Declaration of several Passages be-
 tween him and the Archbishop of CANTERBURY
 with other Commissioners of the High Commission
 Court, at six severall appearances before them,
 and by them directed to Doctor Feary; with
 their severall Responses; and the Doctors
 Reports to the Court.

As also his imprisonment by virtue of a
 Warrant from the Lords of the Council, with ten
 privie Counsellours hands to it.
 With his appearance before the Lords of the Council,
 and his Answers to the Archbishop and the Lord Caring-
 ton, concerning Conventicles, and his Answer to seuerall
 Charges propounded unto him concerning the same.
 As also his tryall three severall Sessions, by virtue
 of a Commission in Oyer and Terminer at the Guild-
 Hall in London, and his belied Defenceance.
 And lastly, A Prayer, and Thanksgiving, in an assembly
 judgement of Gods mercy in his Deliverance.

By ROBERT QUARTERMASTER.
 LONDON.
 Printed by Thomas Paine, for Roger Quintermas.
 1642.

To
**THE CHRISTIAN
READER;**

Grace, Meroy, and Peace, from God

the FATHER, and from our

LORD JESUS CHRIST,



Beloved, Thinke it not strange concerning the fiery tryall, which is to try you, as though some strange thing had happened unto you; but rejoyce in as much as you are made partakers of Christs sufferings, that when his glory shall be revealed, you may be glad also with exceeding Ioy. It was the counsell of the blessed Apostle Peter, as you may see in the first Epistle of Peter the fourth Chapter the 12. and 13 Verses. And the same Apostle giveth the reason thereof in the 14 verse of the same Chapter, sayth he, If you be reproached for the Name of Christ, happy are you, for the spirit of glory, and of God, resteth upon you.

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But sayth he in the fiftenth verse, *Let none of you suffer as an evill doer, a murderer, or as a busie body in other mens matters; Verſ. 16. But if any man suffer as a Christian, let him not be aſhamed, but let him glorifie God in his behalfe.* For as the Apoſtle Paul ſayth in the twelfth Chapter to the Hebrews, verſ. 6. *Whom the Lord loveth he chaſtiſeth, and ſcourgeth every ſonne whom he receiveth: And he layeth downe a reaſon why the Lord doth chaſtiſe his children, and that is not for their loſſe, but for their benefit, which is that they might be partakers of his holineſſe. For Lrecker that the ſufferings of this life are not worthy of the glory that ſhall be revealed, Rom. 8. verſ. 18.* For it is an Apoſtolicall Injunction laid upon the Saints, that every one that will live godly in Chriſt Jeſus, muſt ſuffer perſecution. And indeed, it is a great honour for Beleevers to be called thereunto, being the proper gift of God: For to you it is given, not onely to doe but to ſuffer for his Name. Vpon all theſe bleſſed Considerations, (Christian Reader) I have made bold to preſent before the eyes of thy understanding, a view of ſeverall afflictions which have befallen me in this my Pilgrimage, by thoſe which have taken upon them the name and title of the Fathers of the Church, but are indeed, and in truth, the enemies of Chriſt, and his Goſpel, and as oppoſit to the power of godlineſſe, and the ſincere wayes of the Saints; as that curſed Abaddon, or Apollyon of Rome is or can be; as hath and doth appeare daily by their bloody proceedings againſt the faithfulleſt Miniſters, and ſanctifiedſt, and ſincereſt Profeſſors,

To the Christian Reader.

fessors, that hath been, and are living amongst us; Witnesse their cruell proceedings against Doctor Layton, Master Peter Smart, Doctor Bastwicke, Master Prin, and John Lilburne, with divers others.

And lastly, Concerning my selfe, who had like to have suffered Shipwracke under the guidance and conduct of these Romish Pilots, leading and guiding me through so many by-ways, Rocks, and Sands, that had not the Lord mercifully and miraculously preserved me, I had been taken in their Nets, and swallowed up in the pit that they had digged for me; so maliciously were they bent against me; as in the sequell of this Story following, shall with Gods helpe more fully appeare.

Beloved, (Christian Reader) I would not have troubled thee with these few rude lines, had not I been solicited thereunto by many, both judiciously wise, and religiously honest; whom I much respect, as in dutie I ought, they perswading me that the carriage of the businesse, by Gods especiall assistance, might prove to be a ground of great encouragement unto others, that might in time to come be brought to the same condition, and put to the same Itraits that I have been in.

Truely, there is no reason why wee should be troubled, or discouraged with any of their frownes or threats; for the Lord hath to me, and will to all his, make good his promise, That *He will give us a mouth, and a tongue to speak, that the enemies shall not be able to re-*

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1st You see it to be a truth in all these valiant warriors of the Lord Iesus before named ; with many others that I could name, but that I am unwilling to be tedious.

Onely looke to thy Cause, that it be warranted by the Word ; Looke to thy Conscience, that it be cleansed from sinne ; Looke to thy heart, that it be purified by faith ; and to thy Conversation, that it be unspotted in the world ; and then being thus armed on the right hand, and on the left, goe on thou valiant man in this thy might, in a strong opposition against the foolish, ridiculous, popish, superstitious Ceremonies, and dead read-Service, which the blinde, lame, dumbe, scandalous Priests and Prelates of this age so stand for ; and be you not discouraged from your holy duties of Religion, by reason of these vile aspersions of Conventicles, and the like, that is cast upon it. For assuredly it is and hath been, the strong Arme of our God, to shake this *English* Antichristian Hierarchie, and therefore *for sake not the Assembly of the Saints, as the manner of some is.* *Heb. 10. 25.* Through the disheartning Sermons of some Ministers among us, who by their preaching formerly did promise much better service, then now they performe to the Church, whereby they give us just cause to suspect their fidelitie in their Masters worke, and they brow-beat their weake Brethren, who according to their measure, and the gift of God received, doe labour to build up one another in their most holy faith, and comfort others with the same comforts that

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that they themselves are comforted of God. But Beloved, You that have tasted how sweet the Lord is in these sacred Ordinances, let not goe your hold of Christ by them, but follow after the Marke, For the prise of the high Calling of God in Christ Jesus; For, in due time yee shall reape if you saine not; therefore, lift up your weake hands, and strengthen your feeble knees; For certainly, Your redemption draweth nigh; You shall be delivered from the power of these Antichristian Prelates, and their tyrannie.

But, Beloved, least while I goe about to counsell and encourage you, I forget my selfe, I will addresse my selfe to make you acquainted with some passages in the following Discourse, that so I may insinuate my selfe into your affections, and gaine some time from your more necessary imployments, to cast your eyes upon some of these more pleasing passages, in my following Discourse, that may recreate your spirits, and not corrupt your judgement.

Christian Readers, For unto you doe I dedicate this Narration of my troubles, paine, and charge, that you may be encouraged in your Christian Course without feare; for, who is it that can harme you, if you be followers of that which is good? 1 Pet. 3. 1.

In the first place, You may gather some things to informe your judgements from my Answers to the great Arch-Bishop, who would seeme to be the guide of all the ships that floate on the Cantaburian Sea; he writing himselfe to be the Primate and Metropolitane thereof;

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thereof, who if you trace him aright, you shall (as I have done) finde out his ignorance, untruths, malice, and flattery.

Secondly, You may there finde all the brood of Inquisitors in a strait, for want of an honest Rule to walke by, there being no Law to justifie their proceedings.

Thirdly, You may there finde the Advocates complaining like *Dianaes* Chaplaines in *Ephesus*, for the losse of their Trade, with execrable curses on me for the same.

Secondly, Some benefit you may get in the severall passages at the severall appearances that I had before them at the High Commission Court, where you may finde them put to a stand, when I come up close unto them, in regard of the Lawes of God and of the Land.

Thirdly, Some benefit you may get, if you be not wanting to your selves, by reading the Discourse that was between Doctor *Featly* and my Selfe, concerning an action and rule, as is there laid downe.

Fourthly, Some benefit you may get by reading that large Discourse I had with the Lords of the Councell, wherein it pleased the Lord most graciously to carry me along in my Answers without offence unto them, and yet kept my Conscience uncorrupted.

Lastly, Some profit you may reape by the proceedings against me at the *Guild Hall London*, three severall Sessions, both in point of charge, in respect of Iury, as also in regard of Witnesse, and the malice of my persecutors, and in observing the hand of the Lord in my deli-

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deliverance, which was not ordinary, but extraordinary, his blessed Name be praised therefore.

Thus have I given you a hint of some things considerable in the ensuing Discourse, which if thereby God may be glorified, you may be edified, then have I that which I aimed at.

How if it be against all this objected, that I seeme in this my Epistle to justify my selfe in my carriage of the whole businesse, and much to derogate from the credit of mine enemies. You know what the Apostle sayth, *You suffer fooles gladly, because you your selves are wise.* Truly, if I had knowne any thing in any of my Spirituall Adversaries worthy of remembrance, for their credit I would not have detained or kept it backe, but have freely yielded it unto them. But when I consider what I have by experience found, and what others have felt and found by their cruell proceedings and dealings with them or against them, I could doe no otherwise then I have done, least as *Job* sayth, *While I give flattering titles to men, the Lord should confound mee.* And to Apologise for my selfe, if I be not mistaken, I have already said, that I have put this to the Presse by Solicitation of others. And I not seeking shelter, as is usually done, under some great Patron to defend me, though it my dutie not to detain the truth in unrighteousnesse, but to declare it nakedly, without either feare of foes, or hope of reward, but onely that God might be glorified; for whom I have suffered all this, and much more; and will with Gods helpe continue to the

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end, what ever may fall out in the way. As also that you might be encouraged to goe on in your Christian course of profession of the Gospel without feare, and to store your selves with such promises of divine knowledge in spirituall things, as that those which walke in darknesse, observing no Rule, by leaning to their owne understanding, may be convinced by your invincible boldnesse in standing in, and for the truth.

And thus not troubling you any farther at this time, onely one Request I have unto you, that you will be thus favourable unto me, that where I shall come shorr, or overlash, through want of memory, or weaknesse of judgement, in any of the severall passages and carriages of my Answers, you would be pleased to cover them with the Mantle of love and charitie, and by observing my imperfections, to get strength to overcome the enemies of God and of his truth.

And thus I commit you to God, and to the Word of his grace, *who is able to build you up, and give you an inheritance among those that are sanctified by faith in Christ Jesus.*

*I rest your loving Brother, and fellow-Souldier,
in the quarrell of Christ and his Gospell,*

ROGER QUATERMAYNE.

TO
THE CHRISTIAN
READER.

CHRISTIAN READER.



It is an Axiome in Nature, That things are so much delightfull, as they are seasonable; and wee have it confirmed by more then humane authoritie in Pro 25. 11. Words in season are as apples of gold with pictures of silver. This Consideration (Courteous Reader) without any other Preface, might challenge a match between thine eye and this Discourse. Thou are bere presented with a suffering Discourse in suffering times; It hath been the lot of the Church and people of God in all ages and generations to be the butt and marke, at which the enemies of Gods truth and glory, have shott their fiercest arrowes of malice and crueltie; God hath but a few precious ones in the world, upon whom, he hath set his love and glory; and they are the men which are most of all vilified

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and contemned: the enemies of Gods Church have been alwayes exceeding enraged against them, but now more then ever, their time being but short, and their enmitie everlasting: there hath sprung up in this last age of the world, a cursed generation, (shall I say of men) nay, of Vipers, who slyly and insinuatingly have more ruined the Church, then all the open persecutors that ever were, who under pretence, of being called Fathers of the Church, have been the most mercilesse, and dangerous tyrants that ever it had; I meane the Prelates, with all their hellish retinue, who have drunke so deepe of the poyson of Aspes, and have so intoxicated their braines with that same bloody Cup of the Scarlet Whore, that they can spit nothing but poyson and malice, against the truth and people of Christ.

And therefore have they laboured to put scandalls, and nick-names, (never heard of among Christians, untill these innovating Prelates brought them in) Scandalls, I say, upon Religion, and the sincere Professors of it; calling them factious, seditious, Cum id genus monstros; their foule-mouth'd Chaplaines, and their gracelesse Curates, in every Sermon almost, have not ceased, in their Turkish Dialect, to powre out their venome on the most judicious, and holy Christians: Neither was this their malice onely against some malignant Spirits (as they cald them) but even against the very power of godlinesse, in any poore soule that profest it. As one of their reverend Champions most wickedly said, That if he had had the power that Canterbury had, he would not have left one Puritan in England this day. Manifest and apparent discoveries wee have had of their cruell tyranny, and
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their Arch-pittie, both on the bodies, estates, and precious Consciences of the deare Saints of God; they have not onely undone many families in the Kingdome; but have the guilt of the blood of thousands of soules upon them, which are this day in hell for want of the precious meanes of grace, which should have fed their soules to life eternall.

I need not acquaint thee with their cruell tyranny in the persecuting of these Worthyes of God in their High Commission Court, that Hellish Inquisition of our Land; thou hast here a sufficient light to see their grace in their dealings with this Worthy of God; of whom I may say in another cause as the Apostle sayth of himselfe 2 Corineth. 11. 5. He is not a whit behind the chiefest of these Worthyes that have sacrificed their lives for the cause of Christ.

Concerning the Discourse, I shall say no more, but onely this, Reade it, and if thou finde any good by it, give God the glory, and the Author thanks. I know (Christian Reader) that manifold are the temptations which thou meetest with daily in the flesh: And indeed, Christ tells before hand, what his service will cost, If any will live godly in Christ, he must suffer persecution: But yet be not discouraged, though wee sow in teares, wee shall reape in joy: though wee have a nipping Autumne, wee shall have a Joyfull Spring; goe on thou blessed Christian, and the Lord goe with thee; fight the battailes of the Lord Jesus, quit thy selfe like a man, be courageous for God and his Cause; start not aside for all the malice of the enemies; God hath whet his Sword against them, and thou shalt ere long see them all dead on the shore before thee. Our Fathers beleevd in him, and they were


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delivered; David, and Jeremiah, and Daniel, and Paul, and all the excellent ones of the Earth have gone this way, and are now in Heaven singing Hallelujahs to all eternitie. And these were for Examples to us, sayth the Apostle, 1 Cor. 10. 6. God never set any upon high employment, but he gives him proportionable strength. He will not suffer you to be tempted above that you are able, but will give an issue with the temptation, that you may be able to beare: The duggs and breasts of the Scripture are even bursting with promises of this kinde, Open your mouth wide, and he will fill it: There are a kinde of people in the world, who goe for professours and would thinke it a great matter to deny them the name of (Christians) who will be content to follow Christ, while Christ is advanced in the world, and seemes to be a good neighbour, but when he comes to be thrust out of the Court, and out of the Councell, and out of esteeme with the men of the world, they are afraid to follow him too close at the heeles, least he should dash out their braines; they will be religious and wise, they must not thrust themselves into danger they say; it is good sleeping in a whole skin; and indeed, it is no marvell to see men fall away as leaves in Autumne, and perish everlastingly; for they never took Christ upon his owne Conditions, they never were really ingrafted into him; they hung as the Ivie to the Oake, they had a kinde of externall being in Christ, but they never drew the sap and luice of spirituall life from him. In a word, they never had the true and genuine blood of Christ running in their veines. Yet (Christian Reader) let not thy heart faile, neither be discouraged at this, Be faithfull to the death, and thou shalt have the crowne of life.

I will

To the Christian Reader.

I will not Apologise any farther for the Authour or the Worke, they both deserve thy Christian acceptation; onely my prayer to the throne of grace for thee shall be, That a double portion of the Authours Spirit may be powred on thee in the reading of it, that thou maist be able more valiantly to stand in the Cause of Christ, and fight his battailes against Gog and Magog, and all the cursed enemies of Gods Church, that so having fought a good fight of faith, thou maist in the end receive the end of thy faith, the salvation of thy soule; so prayeth thine and the Authours friend



C. T. SIDENHAM.

A. T. A. T. A.



To the Christian Reader.


and receive the end of thy faith, the salvation of thy soul
that having fought a good fight, thou mayst in the
end receive the crown of life, and all the blessed promises of God's Church,
stand in the cause of Christ, and fight his battles against
the reigning of it, that thou mayst be able more valiantly to
obtain the portion of the Authors Spirit may be poured on thee in
my grace to the throne of grace for thee shall be, That a down
thy work, they both deserve thy Christian acceptance; only
I will not apologise any farther for the Author or the

For yeat things and the neighbours friend


С. П. ДИДЕНКО

ERRATA.

PAge 2. line 13. for *first of Numbers*, read *fift of Numbers*, page 21.
line 33. for *Gavaston* read *Carlton*.



QUATERMAYNES CONQUEST, OVER CANTERBURIES COURT.


 My first Apprehension was on *Ashwednesday* in *Hilary* Terme, the 12th. day of *February* 1639. At which time, came two Pursuivants unto mee, with an Attachment from the High Commission-Court; under the hands of the Archbishop of *Canterbury*, Sir *Nathaniel Brent*, and Sir *John Lambe*: at which time, I unwisely entered into Band of one hundred pounds, to appeare in their Court: and my first appearance was in *Easter* Terme, the second day of the Terme, being *Thursday* the 23rd of *Aprill*. 1640.

My first Apprehension.

My appearance being made, I was called, and presently they called for a Booke, which being tendered unto mee; I asked what I should doe with it: they told me I must take my Oath; I answered, I would not take any Oath, I knew no cause why I should; the Officer that attended the Court, opened the Booke, and I said, I could open it my selfe, if I would reade in it. Then Doctor *Reeve* said, I must take my Oath, to answer to such Articles, as were in Court against mee; I told him, I knew of no Articles; neither doe I know wherein I have offended: The Doctor told me, if I would take my Oath, I should

My Appearance

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know:

know : I answered, I would take no Oath, I did not hold it lawfull. Thus much betweene the Doctor, and my selfe.

Archbishop. Then said the Archbishop, Master *Quatermayne*, Master *Quatermayne*; I heare you, though you speake but softly, you seeme to scruple at the Oath taking; you neede not to doe it, you thinke it to be an accusing Oath, but it is not so, it is a purging Oath.

Quatermayne. My Lord, I thinke it to bee an accusing Oath indeed.

Archbishop. It is not so, but it is a purging Oath.

Quatermayne. My Lord, I need no purging, for I have not offended: yet neverthelesse, if you will so administer it, I will take it: because I find in the first of *Numbers*, an Oath of Purgation, so that it agree with other Scriptures, that it may be an end of strife.

Archb. Such an Oath may this bee, for any thing that I know to the contrary.

Quater. My Lord, I doe not know wherein I have offended, nor any that doth accuse mee.

Archb. Yes, there is your accuser, Doctor *Reeve*.

Quater. Doctor *Reeve*, are you my accuser?

Doctor Reeve. Yes, said Doctor *Reeve*.

Quater. Then put you in my Articles, according to Law, and I will take forth a Copy of them, and shew them to my Counsell, and I will advise with my Counsell, and I will either demur to them, if they bee illegall, or else I will put in my answer, upon my Oath: that is as much as the Law requireth, and so much I will doe, and more I will not.

Doct. Reeve. That the Court will not allow, said Doctor *Reeve*.

Quater. Then said I, I will doe no otherwise.

Archb. Master *Quatermayne*, said the Archbishop, you speak like a very Rationall man, and I doe admire you should bee so Rationall in one thing, and come so short in another! Truly; I will doe you all the favour I can; Nay, more than the Court will allow, or beare mee out in: I should bee very loth you should cast your selfe into danger.

Quater

Quater. My Lord, I am not willing to thrust my selfe into danger.

Archb. Nay, said the Archbishop, give mee leave to expresse my selfe.

Doct. Reeve. Heare my Lord, said Doctor Reeve.

Quater. I will, said I.

Archb. I will tell you, said the Archbishop, the danger of not taking the Oath, and I will tell you the utility, and benefit of taking the Oath: The danger lyeth in this, that after twice or thrice admonition, wee can proceede against you, *pro confesso*, and that is as you know, to take you as guilty of those things that are objected against you, and then we can imprison and fine you, as we shall see cause: and the benefit lieth in this; that after you have taken the Oath, for any thing that I know to the contrary, you may presently be freed.

Quater. My Lord, it is not the danger, of not taking the Oath, that doth dismay me; nor the utility or benefit that doth allure me: I have kept a Court in my owne Conscience, before I came hither; and I have sought all the Records, and from the first of *Genesis*, to the last of the *Revelations*, I doe not find it lawfull for me to take the Oath.

Archb. Master *Quatermayne*, this Court hath stood this hundred years, and hath been stablished by all the Acts of Parliament that hath been since, and do you come to judge our Court, and question our Authority?

Quater. My Lord, I come not to judge your Court, nor to question your Authority: the thing that I come to question and find, is the things that are enjoyned mee; whether I may doe it with a good Conscience, yea, or no?

Archb. Master *Quatermayne*, what Ministers are you acquainted with?

Quater. With many, both in the Citie, and in the Countrey.

Archb. I thinke so; what Minister will you make choyce of, to resolve you?

Quater. None my Lord.

Archb. None, that is strange.

Quatermayns Conquest,

Quater. My Lord, I need none ; for I am already resolved : besides, no Minister can satisfie mee, but the Word and Spirit of God. And againe, I will not insnare, nor intangle any Minister to resolve me, that am already resolved.

Archb. Nay, Master *Quatermayne*, there shall bee no Minister intangled nor insnared, I will promise you.

Quater. Not by me, said I.

Archb. Nor by mee, nor yet by the Court. What Minister doe you know, that hath beene intangled or insnared ?

Quater. My Lord, I doe not come to accuse.

Archb. Master *Quatermayne*, then let mee appoint you to goe to a Minister.

Quater. My Lord, I will not bee refractory ; I will reason with any man, in things that concerne Gods glory, and my own good, so it be within the compasse of my time, place, and calling.

Archb. Nay, I will not lay any heavie charge upon you, doe you know Doctor *Featly* ?

Quater. Yes.

Archb. Will you goe to him ?

Quater. Yes my Lord, or to any other whom you will appoint.

Archb. Nay, it shall bee only to him ; I hope hee will give you full satisfaction.

Quater. I doe not doubt, but I shall be satisfied ; for I am already satisfied.

Archb. Master *Quatermayne*, where dwell you ?

Quater. In *Mary Overis* Parish.

Doct. Reeve. In *Mary Overis* Parish, said Doct. *Reeve* ; and why not *Saint Mary Overis* Parish ?

Quater. *Saint Mary Overis*, or *Saint Saviours*, call it what you will, it hath a double Name, and I care not for the Titles.

Archb. That is not farre from Doctor *Featly*'s.

Quater. If it were much farther, with Gods helpe I would goe to him.

Archb. Doe so, I pray Master *Quatermayne*, and reason with

over **Canterburies Court.**

with him, and let him report, how hee finds you, and repaire hither again.

Doct. Reeve. The next Court day, said *Doct. Reeve.*

Archb. No, said the Archbishop, repaire hither this day fortnight, and I hope by that time, you will bee resolved.

Quater. My Lord, I am already resolved.

Archb. By that time, I hope, you will bee otherwise resolved. Master *Quatermayne*, what doe you follow now?

Quater. I follow now soliciting of Causes.

Archb. Oh! in the Common Law; why then you know there is an Oath administred in all Courts.

Quater. My Lord, I know there is, there is an Oath for the King; there is an Oath between King and Subject; also, there is an Oath between Plaintife, and Defendant; and there is an Oath for clearing a mans selfe in some particulars.

Archb. You know in Star-Chamber, there is such an Oath as this is.

Quater. My Lord, with subjection to better Judgements, if you doe proceede, as they doe in the Court of Request, Chancery, or Exchequer, or Star-Chamber, which is in this manner: the Plainife, or Informer, doth first put in Bills of Articles, Informations, or Complaints, or the like: and then the Defendant taketh forth a Copy of them, and carrieth them to his Counsell, and adviseth with his Counsell, and doth after demur to them, or putteth in his answer upon Oath: and so will I doe here, if you please, or the Court, to let mee see those Articles that are against me.

Doct. Reeve. The Court will not allow of that, said *Doct. Reeve.*

Archb. Who was it that came to you, Mr. *Quatermayne*, said the Archbishop?

Quater. It was *Mayle* the Pursevant, such a one; so that he may get money, he careth not what hurt he doth.

Archb. Mr. *Quatermayne*, we doe not use to have the Officers of our Court traduced, or evill spoken of.

Quatermayns Conquest,

Quater. It may be so; but will you be pleased to give mee leave to prosecute against him, according to Law, and I will make him appeare to bee as Notorious a VVretch, as li-
veth.

Archb. I, with all my heart, I will give you free leave to prosecute against him, or any other Officer of the Court whatsoever: We do not fit here to maintain any in their wickednesse.

Doct. Reeve. You have so affronted the Court, I have been the Kings Advocate almost these twenty yeeres, and I never saw the Court so affronted before; you have spoken enough to lay you by the heeles.

Quater. Did not you lay, Doctor Reeve, even now, that you were mine accuser?

Doct. Reeve. Yes.

Quater. Then it is not fit you should be my Judge.

Archb. M^r. Quatermayne, I have often heard of your name, but I never saw your face before.

Quater. My Lord, I was borne not far from you.

Archb. In what place?

Quater. At Watlington in Oxfordshire.

Archb. That is a good way off, above ten miles.

Doct. Reeve. Neere Challgrove, said Doctor Reeve.

Quater. Within two or three miles of it, on this side.

Archb. It was not in the Countrey, but here in London, and neere to it; but I am sorry to heare, what I doe heare of you.

Quater. My Lord, I have not offended the Law in any thing, to my knowledge.

Archb. Where did the Messenger finde you?

Quater. At my owne house.

Archb. Who was with you?

Quater. My Wife.

Archb. And who else?

Quater. No body else.

Archb. What time was it, that the Messenger came to you?

At

Quater. At five of the clock in the Morning.

Archb. You rise betimes in the Morning Mr. *Quatermayne*, and goe abroad, and hee could not finde you at home at other times.

Quater. I doe rise, and goe abroad, as my occasions serve.

Archb. Yea, and it is very well, and honestly done so to doe Mr. *Quatermayne*: Well, Mr. *Quatermayne*, I pray repayre to Doctor *Featly*, and then come hither againe this day fortnight; I hope by that time, you will have your judgement rightly informed; Wee have done for this present: Farwell Mr. *Quatermayne*.

This is the summe, and substance of my first Appearance at *Lambeth-house*, and when I went away, a great number of people, came away with me, which was a great offence unto them; inso much, that the Officers said, halfe the Court goeth away with Master *Quatermayne*.



Now folloiweth the *Conference* between
Doctor *Featly* and my *Selfe* at his house.

I Came to Doctor *Featly*, according to my direction the next weeke following, to conferre about the Oath; whom I found very Wise, Rationall, and Discreete; and hee tooke much paines to perswade mee, the Oath was lawfull, and might be taken; so it were ministred with Caution, and according to Law: and hee prest mee with his owne Example, who had taken the Oath, and as hee said, had warily, and wisely subscribed thereunto; did avoyd much

The
Confe-
rence.

Quatermayns Conquest,

much danger, which other wise had fallen upon him : then I requested the Doctor to give mee some Scriptures, as might cleare the thing in hand, and hee very reddily condescended thereunto : which Scriptures, I here insert in Figures, for brevitie sake : The first, was the 4th of Ieremie, and the second verse. The 22. of Exodus, the 11. verse. The first of Kings, the 8. chap the 31. verse. The 10th of Ezra, the 7. verse. The 13. of the Romans, the 1. verse. Which Scriptures, how purtenent they are to the Oath, Ex officio, I leave to you to judge. After the Doctor and I had much talked, concerning the lawfulnessse, and the unlawfulnessse of the Oath, he very modestly, and moderately, reasoning with me ; told mee, he did commend mee, in using the best meanes that I could, in satisfying of my Conscience, in things of such Consequence as this is : and therefore said hee unto me, the Cause being your owne, it lyeth you upon to give me your doubts, and I will doe my best indeavours to give you satisfaction : Then Sir, said I, I will be bold to propound some things unto you ; then said the Doctor, I pray doe Master Quatermayne, what you please.

Doctor
early.

I have been a Doctor this one and twenty yeares, but I never had any man so Rationall to reason with mee before ; I hope our meeting will be to Gods glory, and our owne goods ; I hope you will get some benefit by me, for I will doe my best indeavour to get by you, I promise you ; therefore I pray Master Quatermayne speake your minde.

Quatermayne.

Quater. Sir, if you please, we will reduce the Oath to action, and then bring it to rule.

Doct. Featly. Yea marry Sir, with all my heart, that is a good way indeed.

Quater. With subjection to better judgement, I doe conceive every action that is good, must have these three things in it, that which is last in prosecution, must be first in intencion.

Doct. Featly. In truth, well spoken Master *Quatermayne*, it must be so indeed.

Quater. The end to which it must tend, the rise from whence it springs, the means by which it is accomplished; they must be all good, or else the action cannot be good; the end must be the glory of God, and the good of the creature; the rise must be from a soule sanctified, in covenant with God by faith in Christ Jesus, or that is conducive thereunto; and the meanes must be according to the will of God revealed in his Word: all which I refer to your grave and wise consideration.

Doct. Featly. Nay, certainly, Master *Quatermayne*, all this is truth.

Quater. Then Sir, with subjection to better judgement, I shall produce and lay downe, three Rules to try an action by.

Doct. Featly. I pray doe M^r. *Quatermayne*, this is a very profitable way of reasoning.

Quater. The first Rule is the third of the *Romans* the eight verse, *Thou shalt not doe evill, that good may come thereof*: The second Rule is the fourth of the *Philippians*, the eight Verse, *Furthermore Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are worthy of love, whatsoever things are of good report, if there be any vertue, or if there be any praise, thinke on these things*: The third Rule is the first of the *Thessalonians*, the first Chapter, the twenty-two Verse, *Shun all kinde or appearance of evill*.

Now Sir, if you please, we will bring the Oath *Ex Officio* to Rule, as it is an action; and Sir, as I conceive, under correction, of all the Scriptures you have named, there is but one that is purtenant to the purpose.

Doct. Featly. Then said the Doctor, it is the fourth of *Jeremy*, the second Verse.

Quater. You say true, said I, and therefore I pray Sir, bring the Oath *Ex Officio* to that Scripture, and open that Scripture, and shew how lawfully by that Scripture I may take the Oath.

Doct. Featly. That will I gladly doe, said the Doctor.

First, *Thou shalt sweare in truth*, saith the Prophet; and that doe I beleve you will doe, saith he; for, I take you for an honest man, and therefore you will speake nothing but the truth.

Secondly, *Thou shalt sweare in judgement*, and that doe I beleve you will doe, because you are an understanding man.

Thirdly, *Thou shalt sweare in righteousnessse*, and that doe I also beleve you will doe; because the Oath being in a lawfull way administred unto you, it is a righteous and a just thing for you to submit thereunto.

Quater. Now good Sir, give me leave to deale with the Oath, and with this Scripture, and to bring it to the Rules afore-cited.

Doct. Featly. Yea, with all my heart, said the Doctor, God forbid else, it is very fit that wee should labour to have our judgements informed in every thing.

Quater. Then Sir, in the first place, I cannot sweare in truth, and therefore if any should aske mee, as *Pilate* did Christ, what thing is truth, I must answer him in this particular, I cannot tell, and that because truth is wrapt up and hid from mine eyes, either in the administration of the Oath, or in the Oath it selfe, that I cannot see it.

Secondly, I cannot sweare in judgement, because my judgement wanteth information from my understanding, by reason of the darknesse and obscuritie of the Oath; and yee know what *Salomon* saith, *Where there is not judgement, the minde is not good.*

Thirdly, I cannot sweare in righteousnessse; for it is an unrighteous thing for me, either to accuse my selfe, or my brother, and therefore, I conceive, by vertue of this Scripture, this Oath can lay no waight on my conscience; and therefore wee will bring it to the Rule, as to the touchstone, to try it by, for I doe conceive, the end of this Oath is voyde, because neither

ther is God glorified, nor my brother edified; which ought to be the end of every action.

And now as concerning the rise from whence it came, wee will examine that.

Doct. Featly. I pray doe so, I like this very well.

Quater. Then Sir, you may remember the Oath was grounded on a Statute in *Henry* the fourths time, and it was a cursed curbe or scourge, invented by the Papists and Prelates, to punish and put to death the people of God, under the name of *Lollards*, who then were true Christians. And this Oath was suppressed in King *Edward's* dayes; and in *Queene Maryes* dayes it was set up againe; and in the first of *Queene Elizabeth*, it was suppressed, and the High Commission Court was established, and hath continued by the Bishops ever since; and they have made use of this Oath, both to suppress the people & truth of God, and therefore the rise of this Oath cannot be good.

Thirdly, This Oath is contrary to all good meanes, for by the Law of God, every thing should be determined by two or three Witnesses; and this Oath causeth a man to be his owne accuser, witnes, and judge, contrary to the Law of God, and of the Land, and the Law of Nature, and therefore this Oath as it is an action, neither is nor can be good, and therefore to be avoyded.

Quater. Now Sir, I pray, let me aske you a question or two.

Doct. Featly. What you will M^r *Quatermayne*, and I will endeavour to answer you.

Quater. What benefit shall I have by taking the Oath?

Doct. Featly. A two fold benefit:

The first is your libertie, and that is a great benefit, as you know.

Secondly, If you will call for it, you may have a Promoter of the cause, and he shall give you good securitie to pay the cost of the Suit, if you overthrow him, and this the Court cannot deny, if you will challenge it at their hands.

Quater. I doe acknowledge Sir, that both these be good, so that I might have them with a good conscience. Now Sir,

1. I will bring it to the first Rule, and that is this, Thou mayst not doe evill that good may come thereof, thy damnation is just in so doing; for me to have my body at libertie, and my conscience in prison, it is an evill and a bitter thing so to doe, and therefore by this Rule to be avoyded.

2. Againe, secondly, for me to have my cost allowed me, and goe further in debt with God by reason of sinne, that will not hold by this Rule; and therefore as our Saviour saith, *What will it profit a man to winne the whole world, and loose his owne soule.*

Againe, for the second, bring the Oath *Ex Officio* to the second Rule, and see what good report it hath among its neighbours; I never heard wise man nor foole, good man or bad, speake a good word for it; surely, if it were good, there would not yesterday have been at the Parliament House so many hundreds as was to speake against it.

3. Thirdly, Bring it to the third Rule, which is, *Shun and avoyd all appearance of evill*; and this is not onely an appearance, but evill it selfe, and therefore to be avoyded.

Doct. Featly. Truly Mr Quatermayne, you have reasoned to the purpose, I am sorry that time calleth mee away from you. What is it you would have mee to write? I will write what you will have me to write.

Quater. No good Sir, by no meanes, I will not appoint you what to write, for then it will be my report, and not yours; therefore I will leave it to your wisdom, and Gods guiding to direct you; write what you please.

Doct. Featly. Truly Mr Quatermayne, I will write nothing that shall do you any hurt. I pray will you fetch it upon Thursday morning, and my man shall deliver it unto you.

Quater. This is the summe and substance of the Conference betweene Doctor Featly and my selfe, being to him directed by the High Commission Court.

Here followeth a Copie of Doctor Featly's Report to the High Commission Court upon our Conference.

To the Right Honourable and most Reverend Father in God, WILLIAM, Lord Archbishop of Canterbury his Grace, Primate of all ENGLAND, and Metropolitan.

IN obedience to an Order made by your Grace in the Honourable Court of High Commission, on Roger Quatermayne, Gent. Came to my House the first of this instant May, to conferre with mee; whom I found conformable to the Doctrine, Discipline, and all holy Orders and Constitutions of our Church; save onely he maketh some scruple in taking the Oath Ex Officio, and in that also he seemeth to mee very desirous to receive satisfaction; and if by your gracious favour and goodnesse, he may obtaine a longer time of respite, more maturely to consider of the point, and resolve his Conscience, I conceive good hope that he will conforme himselfe to the publike Justice of this Kingdome, and submit in all things to the proceedings and Order of this Honourable Court.

*Dr. Feat
ly his re
port.*

Your gracious humbly devoted,

DANIEL FEAT

Quater. My second appearance in the High Commission Court, was the seventh of May 1640.

Bishop Wrenne. I being called by Bishop Wrenne (the Archbishop being absent that day) the Bishop of Ely asked me, if I would take the Oath.

Quater. To whom I answered, as before, that I would not take it, for I did not hold it lawfull.

Bish. Wrenne. Why, said the Bishop, you were to goe to Doctor *Featly*, and that he should report hither how he found you.

Quater. To whom I answered, I did goe according as I was directed.

Bish. Wrenne. Well, said the Bishop, and what doe you say of Doctor *Featly*?

Quater. I answered and said, that he was a very wise and judicious Gentleman.

Bish. Wrenne. How? said the Bishop, a wise and judicious Gentleman, and yet not give you satisfaction, concerning the lawfulnessse of the Oath.

Quater. I answered, that doth not follow, he may be a wise and a judicious Gentleman, and yet we may differ in our judgements in this thing.

Bish. of Bathe and Wells. Then said the Bishop of *Bathe and Wells*, it is like you will never take the Oath while you live.

Quater. To whom I answered, it is very like so indeed.

Bish. of Bathe and Wells. Where is Doctor *Featly*'s report?

Quater. Here it is, said I, and gave it into their hands.

Bish. of Bathe and Wells. Then said the Bishop of *Bathe and Wells*, the Doctor speaketh very well of you.

Quater. I answered, I hope I shall give him no cause to the contrary.

Bish. Wrenne. Well, said Bishop *Wrenne*, Master *Quatermayne*, take a longer time for it, and informe your judgement.

Doct. Then said a Doctor, informe your selfe with wise and judicious men, such as M^r *Suite*, Doctor *Gouge*, and the like.

Quater. I answered, trouble not your selfe, I will goe to such as I thinke fit, both wise and honest.

Bish. Wrenne. I pray, said Bishop *Wrenne*, doe so, and come hither the first day of the next Terme.

Quater. I answered, I could not come then.

Bish. of Bathe and Wells. Then said the Bishop of *Bathe and Wells*, why?

Quater.

Quater. I answered, I was to go into the Countrey to visit my friends, and that I could not return so soon.

Bi. Wren. Well, said Bishop *Wren*, let it be the second Court day, and in the meane time inform your judgement; for assure your self, if you do not conform your self, we will take another course with you.

Quater. I answered, I would do any thing that an honest man should or ought to do, or else I would suffer for it: if you will convince me by Scriptures, I shall willingly submit thereunto, or else suffer as a Delinquent.

Bishop Ba. Well, *M. Quatermayn*, I hope you will between this and the next Terme satisfie your conscience.

Quatermayn. I answered, I am already satisfied.

Bish. Bath. I pray *M. Quatermayn* come again the next Terme.

Pursevant. Then said the *Pursevant*, I pray *M. Quatermayne*, take your company with you, for here be an hundred and fiftie Puritants. Pursevant.

Thomas Squire. How do you know that? said an honest man. Thomas Squire.

Pursevant. I know them, said the *Pursevant*, by their eyes, they look upward.

Tho. Squire. Well said the honest man, there shall be three hundred the next Court day (which was done accordingly, as I suppose.)

Doctor. Then said a Doctor, A pox a God on him, if he will not take the Oath, we may burn our books. And this is the sum and substance of my second appearance.

Quater. My third appearance in the High Commission Court, was the eighteenth day of June, 1640. at which time the Archbishop and Bishop *Wren* were both present together, the Archbishop with a very sterne countenance spake unto me in this manner.

Archbishop. *M. Quatermayne*, are you yet resolved to take the Oath?

Quater. I answered, I am not yet resolved to take it, I do not find it lawfull.

Archbishop. Then said the Archbishop, It was lawfull before you

you were born, and I will make it both Law and Justice too, before I have done.

Quater. My Lord, if you do, then you and I shall not differ.

Archb. Then said the *Archbishop*, you were wisht to go to Doctor *Featly*, and that he should report to the Court how he found you.

Quater. I answered; I did go according as I was directed.

Archb. Then said the *Archbishop*, where is the Report?

Quater. I answered; I brought it into the Court the last Terme.

Archb. Where is it read it, said the *Archbishop*.

Clerke. Then the *Clerke* read it.

Archb. What is the reason you are not resolved to take the Oath? Did not Doctor *Featly* labour to informe your judgement?

Quater. I answered, he did his best endeavour.

Archb. You stand much upon Scripture, did he not give you Scripture enough for it?

Quater. I answered, he gave me foure Scriptures.

Archb. Well, and what do you say of those Scriptures?

Quater. I answered it was the holy Word of God, but nothing to the purpose, for the lawfulnessse of the Oath taking.

Archb. Then I see it is not Scripture that will satisfie you.

Quater. I answered, if you do convince me by the Scriptures, I will submit.

Archb. I pray by what rule will you be judged?

Quater. I answered, by the Law of God, and of the Land.

Archb. What do you meane by the Law of God and the Land?

Quater. By the Law of God, I meane the Scriptures of the Old and New Testament. And by the Law of the Land I meane the Statute Law of the Kingdom.

Archb. You are very often up with the Law, pray God you are as willing to live by the Law, as you are to vindicate your own cause by the Law.

Quater. My Lord, if I do not, the Law is open against me.

Archb. Well, you shall know before I have done, that our Court

Obey both Law and Justice; and that we do not sit here to keep sheep; and I promise you we will not wait upon you no longer than the next Court day, and therefore informe your selfe, and resolve to take the Oath; for I am resolved to take another course with you, if you doe not.

Divers spake. Then said divers Doctors, send him away to prison, you have admonished him oftentimes enough.

Divers spake.

Archbishop. No, said he, I will wait upon him one Court day more.

Doctor. My Lord, said a Doctor, pray aske him if he hold not our Court, and the Administration of the Oath unlawfull. *A Doctor*

But the Archbishop answered nothing.

Doctor. Then said a Doctor, Doe you hold our Court and the administering the Oath unlawfull?

Quaker. To whom I answered, What have you to doe to examine mee? you are no Commissioner, if your Court or you doe that which is unlawfull, you shall answer for it your selves for my part. What I doe shall be lawfull, or else I will not doe it.

Archbishop. Well, said the Archbishop, repaire to Doctor

Featly once more, and see if you can receive satisfaction from him, and repaire hither againe this day senight, and resolve before hand to take the Oath; for, assure your selfe, we will not have his Majesties Court so slighted, and Commission disrespected; and if you doe not satisfie your selfe, you shall goe another way directly.

Quaker. This is the summe and substance of my third appearance at Lambeth House, and when we had done, the Pursuants did with they were rid of the Puritans, for they were ready to be stilled with them.

Pursuants. Then said one of them, this is the Champion of the Puritans.

Pursuant.

Doctor. No, said a Doctor, Master Quatermayne is no Puritan, he doth not fast and pray, he is too fat.

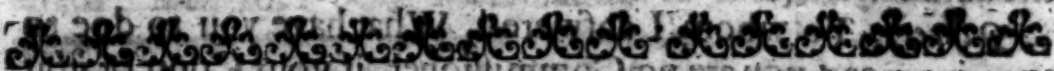
Quaker. Whence we may take notice, that they are convinced

ced in their consciences, that these duties of Religion ought to be performed, and that those whom they call Puritans, doe performe them.

My fourth Appearance was the twenty-fift day of June,

1640.

Quater. I having been with Doctor *Fresh* the second time, with divers others; and his occasions were such as wee could not reason together, and therefore he did report to the Archbishop, that after the Terme he would doe his best endeavour to give us satisfaction, which gave me good content, for by this means I was preserved out of prison.



To the Right Honourable and most Reverend Father in God, the Archbishop of Canterbury, his Grace, Primate of all ENGLAND, and METROPOLITANE.

MAY it please your Grace, I understand by my servants, that Master Roger Quatermayne, and Mr. Garbraim, and divers others were at my House, since the beginning of the Terme, appointed, as they affirmed, by order of this Honourable Court, to conferre with me, but being this Terme to provide for a tryall at the Exchequer Barre, and being Sued both in Chancery concerning a Lease pretended to be made by the Provost and Fellowes of Chelsey Colledge, and in the Kings Bench, for the House wherein I dwell, and by occasion of these Suits, inforced to attend in divers Courts, I could not appoint them any time or place where they should certainly meet me: But as soone as the end of the Terme

Term shall give me some respite from these vexatious Suits, I will doe my best to give them satisfaction; the rather because I finde them all willing to be informed, as they professe to me, and some of them conformable in all things to the Doctrine and Discipline of the Church of England, save onely they make scruple of the Oath Ex Officio.

Your Graces humbly devoted,

Daniel Farrer.

When I came and appeared in the Court, I being called the Report was read, and the Archbishop was so impatient, that he would not indure to heare it read thorow, but said *Archb.* That M^r *Quatermayne* was the Ring-leader of all the Separatists.

Quater. Notwithstanding, I was one of their greatest opposits in regard of some particulars then said.

Archb. The Archbishop, M^r *Quatermayne*, I perceive that Doctor *Featly* hath no time to reason with you, by which you have a long time to confider, and so have we also, I pray doe you resolve your selfe betweene this and the next Tearme, for wee will demur no longer; you stand very much upon Scripture and Law.

Bish. Wrenne. I, said Bishop *Wrenne*, he is a great Scripture man, I warrant you my Lord.

Quater. My Lord, if you please to make prooffe of mee, I shall be able to answer you, if you please, or any other to convince me by Scriptures, as I said before, I shall be willing to submit or suffer.

Archb. Well M^r *Quatermayne*, I pray satisfie your selfe betweene this and the next Tearme; and I pray let us request one

thing at your hands when you are gone, that you doe not report that wee are cruell, and mercilesse, and oppressors of mens consciences; you have found no hard measure at our hands; wee have not dealt unkindly with you, but it is the course of you all, to raise evill reports of us, though wee in obedience to his Majesties command, sit to doe justice. Farewell Mr. *Quatermayne*, and God speed you, and informe you against the next Terme.

Officers. Then said the Officers, wee are glad we shall be rid of the Puritans, I pray take them along with you Master *Quatermayne*.

Quater. I answered, where one will goe with thee, ten will follow mee; this is the summe and substance of my fourth appearance at *Lambeth House*.

Quater. And home I went accompanied with the Saints of God to my house, and *Mayle* the Pursevant like the Devill in the first of *Job* went with us.

My fifth appearance at *Lambeth House* was the fifteenth day of *October* 1640. When I came thither the Court was Adjourned to *Pauls*; and I asked of *Medall*, one of the Notaries, where the Court was kept, and he told me it was appointed to be kept in the Convocation-House all this Terme. But said he, let it be kept where it will, there is nothing for you to doe, for you are not in the Bill this weeke, nor will you be called upon this weeke.

Quater. I answered, are you certaine of it?

Notary. And he said, yes.

Quater. So I returned home accordingly; and so much for that time; yet nevertheless, there was a hubbub at the Convocation-House that day, although I was not there; and therefore I was not the cause of the tumult.

Quater. My sixth appearance was at the Convocation House in *Pauls*, the 22 day of *October* 1640. At which time the High Commission Court was pulled downe; but for as much as the whole businesse was opened before the Lords of the Counsell, and

and answered before the Justice of Oyer and Terminer, by vertue
of a Commission under the great Seale of England (for the Pre-
lates use when the King went into the North) I was caused to
answer three severall Sessions holden in the *Guild-Hall* for the
Citie of *London*; all which I shall hereafter lay downe, there-
fore I refer all till its proper time and place.

Quater. In the next place, followeth my whole businesse be-
fore the Lords of his Majesties Privie Councell: First, my
apprehension; and secondly, all our proceedings.

Quater. On Satterday, which was the 24th day of *October*
1640. about eight of the Clock at night, as I was going to
my House, a Messenger from the Privie Councell came unto
mee, with a Warrant, and ten Privie Councillors hands to it,
and carried me away prisoner to the Catterne wheele in *South-
werke*; for his Warrant was so strict, that no Bayle would be
admitted of; for I had neighbours that offered body for body,
but the Messenger durst not accept of them. Truly, the Messen-
ger was in such a condition, that he trembled, as if he would
have sunke. But I blesse the Lord, I was never more chearefull
in all my life; but there was such vild aspersions cast upon me,
and such false informations given to the Lords against mee,
and the Messengers charge so strict, that he wondred to see mee
so chearefull and well contented; and I told him, there were
three things that made a man chearefull; a good God, a good
Cause, and a good Conscience; and I praise God in this thing,
all these I have. Afterwards, I understood that the Lords had
given him order, that I should not be carried to prison, for the
prison would be pulled downe, and I rescued from him; nei-
ther that he should carry me with any tumult, for feare of the
like danger that might insue; so upon the Lords day follow-
ing, as aforesaid, in the afternoone I was brought to *White-Hall*
before the Lords of the Councell, and when I came thither,
Sir *Dudley Digges* his Clerke began to examine the Messenger,
whether he had found me or no.

Quater. To whom he answered, yes; what *Quatermayne*,
yes, *Quatermayne*, said the Messenger. Where is he, said the
Clerke. Here is he, said the Messenger.

Carle
Clerke
of the
Cour-
cell.

Privie
Seale.

Quater. Then the Clerke looking upon me, supposing I had not heard them, said, he is a proper tall man, ~~but~~ before God, he will be hanged, all the world cannot save him. I under-hearing of him, thought though all the world cannot save mee, yet God can, and I was no whit discouraged by his words, as knowing my hope was not in the world, but in God onely. There I waited certaine houres, while men stared on mee, and every one censured mee, and condemning mee. At the length I was called in before the Lords, where was about sixteene or seventeene of them together, and when I had stood there a pretty while, the Lords looking one upon another, and then upon me; at last spake the Lord privie Seale to the Archbishop of Canterbury, My Lord, what say you to this man?

Archb. Then the Archbishop said, this M^r *Quatermayne* standing here before your Lordships, is such a one as will not submit to our Court, nor our authoritie, especially our High Commission Court; neither will he subscribe to the Oath *Ex Officio*, although I have used all means to informe his judgement, and resolve his conscience, and therefore I appointed him Doctor *Fesly*, to whom he himselfe was willing to goe, that so he might receive information of his judgement from him, and I never used him unkindly, I appeale to himselfe; for I never imprisoned him, nor threatned him with imprisonment, and yet notwithstanding, he is so farr from the taking the Oath, that he hath been in the Countrey in divers places, both in *Oxfordshire* and in *Barkshire*, and there hath drawn much people together, and preached unto them and made Conventicles, as I am credibly informed by divers wise and judicious Gentlemen, that he hath preached and made Conventicles in the Countrey in divers places, and at sundry times.

Archb. Master *Quatermayne*, were you not at *Farrington* the latter part of this Summer?

Quater. No, my Lord, I was never at *Farrington* in all my life.

Archb. I was informed that you were, and that you drew much people there together, and made Conventicles.

Quater. I was never there.

Archb.

Archb. Were you not that wayes?

Quater. Yes, my Lord, though I will not take the Oath *Ex officio*, yet I will speake the truth in any thing that shall be demanded; I was at *Longworth*.

Archb. And did you not there draw people together, and make Conventicles.

Quater. No, my Lord, I did not draw people together, nor make Conventicles.

Archb. My Lords, for any thing that I doe know to the contrary, Master *Quatermayne* was the principall cause of the mutiny upon Thursday last at the Convocation House at *Pauls*, although he was not called, nor did wee intend any more to call him, and therefore in as much as he doth not, neither will submit to our authoritie, I will have no more to doe with him, but refer him to your Lordships.

Quater. Then spake the Lord Privie Seale in this manner following.

Lord Privie Seale. *Quatermayne, Quatermayne, Quatermayne,* You keepe a fayre quarter, you quarter it indeed, you are a Separatist, an Anabaptist, a Brownist, a Familist, and you are Preacher to them all, and they all receive quarter from you; and you upon Thursday last raysted a multitude of them, and made a mutiny, and you pulled downe the High Commission Court, and no Court of Justice can stand for you, you will pull them all downe, as you were the cause of the High Commission Court pulling downe the other day, as we shall justly prove, and you are like to suffer for it, I will assure you.

Quater. My Lords, is it your pleasure, that I shall spake: (and they all answered, Yes.)

Quater. Then I turning my selfe to the Archbishop, said, for answer to your Lordships, whereas you say, I doe not submit unto your High Commission Court, I thus farre submit, as being bound in a band of one hundred pounds to attend your Court, I have alwayes attended, as I have been appointed; and whereas your Lordship saith, you have used all means to informe my judgement, by appointing me to goe to Doctor *Feathly*, I doe acknowledge it a truth, and the Doctor did take

paines

Quatermayns Conquest

paines therein. And whereas you say you used me not unkindly, in not imprisoning nor threatening of me, I doe not lay any hard thing to your charge. But for my not taking the Oath *Ex Officio*, my Lords, I will give all your Lordships a reason thereof; it is not for want of information of my judgement, for my judgement is rightly informed, and I doe know and will prove it; that the Oath *Ex Officio*, is contrary to the Law of God, and of the Land, and of the Law of Nature, and therefore I neither did nor never will take it.

Then turning my selfe to the Lord privie Seale, I answered him in this manner; As for all that your Lordship hath said, it is impertinent, and to no purpose, it is no way proper, nor appertaining unto mee at all; all that your Lordship hath spoken, I will reduce into two heads, and answer it in two words. Whereas your Lordship saith, I am a Separatist, a Brownist, an Anabaptist, and a Familist; all which, I doe deny, and will prove the contrary; and for prooffe hereof, if you will be pleased to call in the Messenger, he shall prove that I was at Saint Georges Church, and heard both Service and Sermon this day.

Lord of
Dorset.

Lord of Dorset. Can you make that appeare, said the Lord of Dorset.

Quater. Yes, my Lord, if you please to call in the Messenger, he shall justify it.

Lord Dorset. No, said the Lord of Dorset, it shall suffice, I thinke you speak truth.

Sir Francis
Windebank,
secretary
of
state.

Sir Francis Windebank. Master Quatermayne, said Sir Francis Windebank, Doe you receive the Sacraments in our Church?

Quater. Yes, I receive both the Sacraments; Baptisme and the Lords Supper; and all my children have been Baptised in this Church, according to the order of the same.

Lord of Dorset. Can you make all this appeare to be true, Mr. Quatermayne, said the Lord of Dorset.

Quater. Yes, my Lord, by a thousand witnesses, I will not tell a lye before your Honours for a hundred pounds.

Lord of Dorset. I thinke you will not, sayth the Lord of Dorset.

Quater.

Quater. Then I turned my selfe to my Lord Privie Seale, and answered my second head, thus; That I was not nor could not be the cause of the mutiny in *Pauls*, I will give your Lordships a just account, how I spent my whole time on Thursday last.

In the Morning when I went from my owne house, I past over the Water to *Bridewell*, to an honest man, that hath some Suits in Law, to advise with him the best I could for his owne good, and stayed with him the space of an houre; and from thence I went to *Fryday-Streete*, to a Merchant, and there I continued about an houre more; and from thence into *Cloake-Lane*, and from thence into *S^t Thomas Apostles*, and there stayed untill dinner time; and from thence I with one more went to the Dagger in *Fryday-street*, and there wee dined, and our dinner cost nine pence; and from thence wee walked together to *Pauls-Church-yard*, and from thence he went about his occasions, and I into *Pauls* to attend the High Commission Court; I went alone, nobody with me, and when I came thither, there stood a man in the Convocation-House-dore, and I asked him if the High Commission Court would be kept there that day or no, and he answered me, yes, then said I, what is the reason the dore is not yet opened, then said he because the Court is not yet come, and when they are come, there will not be roome enough for them; then said I, remove the Court where roome is, and I walked downe into the body of the Church, and one came unto mee, saying these words; Master *Quatermayne*, what doe you here? To whom I answered, I was bound in a band of one hundred pounds there to be.

Friend. Why, said he, Is your businesse not yet ended?

Quater. I answered, no; neither doe I know when it will.

Friend. Then he asked me, what they did intend to doe with me?

Quater. I answered, I could not tell.

Friend. Then said he, will you take the Oath *Ex Officio*?

Quater. I answered, no; I will never take it.

Friend. Then said he, what will they doe?

Quater. I answered, I know not, it may be they will imprison mee, the Archbishop did threaten mee, that he would the last Tearme.

Friend. No, said he, I thinke they will not be so forward, they have other businesse to doe.

Quater. Then I left him, and I walked quite thorow *Pauls*, all alone, no body with mee, and went into the Book-sellers Church-yard, and there made water against the payles, and returned againe thorow *Pauls* to the High Commission Court, and the Court was set, and I went up into the Court, and did diligently hearken when my name should be called; and after a while people comming in, they made a hemming, hooting, and shouting, and thronging into the Court, and upon my selfe, so that I was forced and constrained to put on my hatt to save my belly, and cryed out unto them, take heed of my belly, you hurt me with your thronging upon me; and presently as the people shoured, the Court began to rise, and Sir *Nathaniel Brent*, being one of the first that came downe, I went downe together with him, and he turning backe unto me, said:

Sir Nathaniel Brent. What a tumult is here, Mr *Quatermayne*, this is not long of you, I hope?

Quater. It is in no wise, but Sir, I am bound in a band of one hundred pounds here to appeare, and if you have nothing in Court against mee, why should honest men be troubled? The Knight replied thus:

Sir Nathaniel Brent. Pray Mr *Quatermayne*, come to my house to morrow or next day.

Quater. To whom I replied, I would with Gods helpe; and while we were thus talking, came the Register, and said:

Register. This is long of you, Master *Quatermayne*, all this tumult.

Quater. To whom I answered, you speake falsly, are you the Register of the Court, and doe you lye, you doe speake falsly, you have my band of one hundred pounds, give me my band, and I will neither trouble you nor your Court.

Then I parted from the Knight, and I came to the South dore of *Pauls*, and the Court was shut up, and all the people were

were gone, and then I went into *Pauls-Church-yard*, to looke for my wife, and leaning my backe against a Drapers stall, I saw the Cushions fly over mens heads, and into the dirt, and men kicked them; but who they were, I know not; but my Lords, under your Lordships favour, I doe conceive that the Commissioners themselves were onely in the fault; for, if they had done as in other Courts of Justice, that is, in this manner, Be uncovered in the face of the Court, Gentlemen keepe silence, Give audience to the Court; or my Lords, in the third place, if they had made Proclamation, and deferred the Court untill some other time, there would have been no tumult at all, but they brake away from the Court, and the people followed hooting as Birds at an Owle.

After all this, my Lords, I with my wife and her sifter and two or three more, went into the uppermost house in *Carter-Lane*, and there we dranke a cup of Beere together, and then parted some of the company; my selfe, my wife, and one other went to Master *Seamans* his Lecture in *Bred-street*, and there heard both Service and Sermon. And thus have I given your Lordships an account, how I spent the whole day on Thursday last.

Archbish. Then said the Archbishop, but you were in the Countrey, and there you made Conventicles and preached.

Quater. My Lord, I was in the Countrey, but made no Conventicles, nor yet did preach.

Quater. My Lord, I never made any Conventicle since I knew any thing that was good. But I was close by where a fearfull Conventicle was, and that upon the Sunday or Lords day, where were at the least two thousand met together, to blaspheme God, and to prophane his holy Sabbath, abuse his creatures, and to misspend their precious time, to the great dishonour of God, and the provocation of the eyes of his glory. And my Lords, except your Lordships speedily looke to it for a Reformation, the judgements of God will fall upon this Kingdome. But my Lords, if this be a Conventicle, when the judgements of God be upon the Land, for a people to meet

together, and humble themselves, and pray before the Lord; we are farre off from *Salomons* judgement; for he saith, *If the Lord send a judgement among the people, if the people that are called by his Name, shall humble themselves, and pray and seeke his face, and depart from their wicked wayes, God will heare from heaven, forgive their sinnes, and heale the Land.*

And my Lords, are not the judgements of God upon us? is here not the plague of pestilence, and a threatned famine, and the sword of warre hanging over our heads? and shall not wee my Lords, humble our selves in the sence of Gods displeasure? It is an argument, my Lords, that there is no Religion among us.

Lord Newborg. Then said the Lord *Newborg*, at such meetings as these are, Master *Quatermayne*, in what manner doe you performe your duties?

Quater. My Lord, thus; Wee pray, and we reade the Scriptures, and as well as wee are able finde out the meaning of the Holy Ghost therein, and what we understand from the Word, we impart to our company.

Lord. *A Lord.* So, said one of the Lords, and is not this Preaching?

Quater. No, my Lord, I doe not understand it so, it is nothing but godly Conference, which every Christian man is bound to doe and performe; for it is our dutie to edifie and build up one another in our most holy faith, which wee cannot doe, except it be opened unto us.

Archbb. Then said the Archbishop, this is his constant practice in Citie and Countrey, to draw people together, and to make Conventicles.

Quater. My Lord, I want information in my judgement, I understand not what you meane by *Conventicle*, I did alwayes thinke, that publike duties did not make voyd private, but that both might stand with a Christian.

Archbb. No more it doth not, said the Archbishop, but your Conventicles are not private.

Quater. My Lord, I am sure they are not publike; I pray, my Lord, informe my judgement what a Conventicle is.

Archbb.

Archb. Why, this is a Conventicle, said the Archbishop, when ten or twelve or more or lesse, meet together, to pray, reade, preach, expound, this is a Conventicle.

Quater. My Lord, I doe not so understand it.

Archb. No, saith he, my Lord Chiefe Justice, I appeale to you, whether this be a Conventicle or no.

Sir Edward Littleton. But my Lord Chiefe Justice answered nothing.

Sir Edward Littleton.

Quater. My Lord, under your Lordships favour, I know it is no Conventicle, neither by any Statute, nor Cannon Law of this Kingdome, if this be a Conventicle, then I will be a Conventicler while I live, with Gods helpe, I kept a Conventicle in my house the last Wednesday, if this be a Conventicle. My Lord, I did never come to your Court, but I set apart the day before to seeke to God for a blessing to direct me how to carry my selfe before you.

Archb. I, so you may in private, so it be onely with your owne family.

Quater. And no body else, my Lord, truly my whole family consists wholly in my wife and my selfe, and therefore I must call in my neighbours to helpe me, for this dutie if it be kept as it ought, will require more than a man and his wife to keepe it.

Archb. You were at *Watlington*, and there be many of the *Scottish* faction there.

Quater. At *Watlington*, my Lord, I was borne there, will you not give me leave to goe into the Countrey to visit my friends.

Archb. Yes, but not to make Conventicles, and Preach.

Quater. My Lord, you said I might in private, and when I am there, I am as at home, and my Lord, we alwayes did it in private, and not in the publike Congregation.

Lord Newborg. Then said the Lord *Newborg*, how doe you pray, M^r *Quatermayne*, at such meetings?

Quater. My Lord, I will tell you how wee pray, wee pray thus, that the Lord will be graciously pleased, out of all these combustions and confusions, to bring forth a sacred Order for

the establishment of the Gospell, the rooting out of Popery, superstition, and Idolatry. For the uniting of the two Kingdomes together, *England* and *Scotland*, in peace, and setting his Majestie and his posteritie Royall in peace, that so we may live under our owne Vines and Fig-trees, to serve our God, and to be loyall and obedient to our King and Soveraigne, and loving and charitable one to another.

Lord
Cotting-
ton.

Lord Cottington. Then said the Lord *Cottington*, the Lord, the Lord, and why not our Lord, or Jesus Christ, or God All-mightie?

Quater. My Lord, I am not willing to mis-phraise the Scriptures, neither am I willing to displease your Lordships, therefore, whether I say our Lord, or God, or Christ, or God All-mightie, the Scripture will beare me out in what I say.

Lord Cottington. The Lord, the Lord, what Lord doe you meane; doe you meane the Lord *Wentworth*?

Quater. No, my Lord, I doe not meane the Lord *Wentworth*, I know him not, nor am I acquainted with him, but that Lord that I meane, is the Lord of Heaven and Earth.

Lord
Privie
Seale.

Lord Privie Seale. The Lord, said the Lord Privie Seale, Doe you finde fault with the man, for saying the Lord, he speaketh to the purpose, why is not the Lord in Scriptures as well to be spoken, as our Lord, or Christ, or God All-mightie?

Lord of Dorset. My Lord, said the Lord of *Dorset*, you loose time, the man speaketh punctually to the purpose, the Lord, it is the principall title that God is denominated in the Scriptures by.

Archb. You were at *Watlington*, and there be of the Scottish faction.

Quater. My Lord, I know not what you meane by the Scottish faction.

Lord Cottington. Yes, said the Lord *Cottington*, I thinke you doe, and I beleeve, if you were well examined, you would be found one of the principall.

Then many of the Lords cryed out of the *Scots*, and called them Rebels and Traytors.

Archb.

Archb. I, said *Canterbury*, wee have proved them Traytors and Rebels.

Lord Cottington. They must needs be Traytors and Rebels, when they shall come in such hostile manner, to invade his Majesties Realme, and rob and spoyle his Subjects.

Archb. I, said *Canterbury*, and under pretence of Religion, to invade the Land.

Lord Cottington. Then said the *Lord Cottington*, what doe you thinke of the *Scots*, *M^r Quatermayne*?

Quater. My Lord, if you examine my conscience, I pray doe it by Scriptures.

Archb. You say right, said *Canterbury*, I never did otherwise, nor will doe.

Lord Cottington. Then said the *Lord Cottington* againe, *Master Quatermayne*, what doe you thinke of the *Scots*?

Quater. My Lord, I thinke more than I will speake.

Then said another Lord, you heare that they be proved traytors, what doe you thinke of them now?

Quater. My Lord, I have thought formerly, that those things that your Lordship now sayes were not true, I know not now what cause I may have to alter my thoughts.

Another Lord. But what doe you now thinke of them, *Master Quatermayne*?

Quater. Then said I, my Lord, if they be Traytors, let them suffer as Traytors.

Lord. *Master Quatermayne*, what doe you thinke of them?

Quater. My Lord, whatsoever I thinke, I will say nothing.

Lord Goring. Then said the *Lord Goring*, *Master Quatermayn*, how doe you judge of the *Scots*? speake your mind freely, you need not be so shy, here is none that will wrong you.

Quater. My Lord, I cannot judge at uncertainty, I heare one thing now, and another thing anon, I hardly heare one thing twice together, and therefore I will suspend my judgement.

Then said two or three Lords together, what doe you say of the *Scots*? speake your mind freely, you heare they are proved traytors.

Quater.

Quater. My Lord, you say you have already proved the *Scots* Traytors, and I have said, if they be Traytors, let them suffer as Traytors, and my Lord, if you have proved them Traytors, you doe not want my approbation; for if I say, they are Traytors, or if I say, they are not, it proves them neither to be, nor not to be Traytors, and therefore I will say nothing.

*Sir Tho.
Row.*

Sir Thomas Row. Then said *Sir Thomas Row*, and the Lord *Goring*, What doe you beleeve concerning the *Scots*, Master *Quatermayne*?

Quater. To whom I answered, my Lord, I doe beleeve all the Articles of my Creed.

*Sir Tho.
Row, and
Lord
Goring.*

Sir Thomas Row and Lord *Goring*. Then said both those, I thinke you doe, for you seeme to be a man of judgement, but doe you beleeve the *Scots* are Traytors?

Quater. My Lord, it was never no Article of my faith, for I never found it in my Creed; with that they all smiled.

*Attorney
Generall*

P.S. and Arch. Then say the Lord privie Seale and the *Arch-bishop*. Well, for all this, wee shall prove, that you were the chiefe cause of the ryot at *Pauls* on Thursday last, and therefore *Sir John Bankes*, I pray receive information from Master *Lathom*, and Master *Lathom* goe you to Master Attorney Generall, and give him instruction, how he shall draw the Bill of information.

Quater. My Lords, if you please, you may make an end of the businesse without any further trouble, for whatsoever I have spoken before your Lordships, I will prove by sufficient witnesses.

Then divers of them sayd, Wee have sufficient prooffe Master *Quatermayne*, that you were the cause of the Tumult, you shall goe forth, and if we have occasion, wee will call you in againe anon.

Quater. So I departed from them, thinking by their fayre speeches and carriage, I had been directly freed, but it proved otherwise; for in my absence, the Register had informed them very falsly and wickedly, and promised to prove against mee, whatsoever he said.

Then

Then afterwards the Messenger was called unto, and was by the Lords charged to looke unto mee, and keepe me safe, but to use me kindly.

And one of the Lords said, for ought I see, he will maintaine any thing he hath done. And so I returned againe in peace to my prison in *Southwarke*. And this is the summe and substance of the Conference had with the Lords of the Council. And the Lords writ a Letter, and sent it by another Messenger to Sergeant *Greene* in *London*, (I will not say as *David* by *Uriah*) but I leave it to your wisdom to judge by the sequell of the Story following.

Upon the next day, which was the twenty-sixth day of *October*, 1640. I was carryed into *London* to Sergeant *Greenes* House, and when I came to him, he did appoint me to be at the *Guild Hall* at two of the Clocke the same day. And when I came there, there was a great preparation, both *Holberts*, *Bills*, and *Constables*-*Staves*, to the number of three or foure hundred, never the like in *London* seene before, and three or foure thousand *Auditors* and *Spectators*, and all their Conference was about me; and all concluded, that I should dye; and many sweet and worthy Christians came to mee, to comfort mee. But especially, Master *Goodin*, that Reverend Divine, who told mee, I was not a man to be pittied; and his reason was, because I was able to beare my burden, and those that were miserable, were to be pittied.

Then came the Lord Major and his Brethren in *Oyer* and *Terminor*, the Commission being read, a Jury of Inquirie was impanelled, of three and twenty men, round about *Doctors Commons*, which is the foundation of *Ignoramus* Schoole; a Jury of life and death being in readinesse, (for their intent and purpose was I should have dyed before next morning) the Bill was given to the Jury, wherein were fifteene persons more, for shew onely, their ayme being onely at me, as by the sequell it did appeare; a great number of persons were produced to take their Oaths against me, which they did to the purpose, as they thought; Then was I had into the Court of *Aldermen*, to be examined by Sir *Christopher Clothero*, Sir *Edward Bromeseild*,

Bromefeld, Sergeant *Greene*, and Sergeant *Fesant* : which examination of mine, with my owne hand thereunto annexed, because it is included in my Speech with the Lords of the Councell, I here omit, as being too tedious.

After my Examination, I was caused to walke in the Gallery, conveyed into that place (as it seemed unto mee) as a sheepe to the slaughter. It was in such a place, as I might have called long enough before I could have been heard, and there was a backeway that I should have gone to execution, had the Jury but found the Bill, as I was informed by honest men.

And now I returne to the Jury, for the carriage of that there were indirect courses used by all the Sergeants, to informe the Jury against mee. Likewise a Sergeant of the Sheriffes, did most grossely abuse the Jury and himselfe. But the Jury could not agree, there were many want-wits among them, that had never been of a Jury before, as I have been likewise informed.

There were two very understanding men, one Master *Nicolson*, and M^r *Meredith*, that had been Grand Jury men oftentimes before, and they made it appeare plainly to the Lord *Major* and the Sergeants, that I was every way innocent, and could not be guiltie, and all the Oaths that had past were to no purpose, and not concerning the thing at all; yet notwithstanding, by the information of the Sergeants, and the pressing upon them by the Officer of the Court, one and twenty of them were agreed to finde the Bill.

But beloved Christian, take notice I pray thee, of the speciall hand of God, and joyne with me in thanksgiving to the Lord, for so great a Deliverance. When the Jury came in, Sergeant *Stone*, who sat Judge of the Court, asked them if they were agreed, Master *Nicolson* said, We are not agreed, we finde it *ignoramus*, wee cannot finde Master *Quatermayne* guiltie; with that, there was a great shout in the Hall with a thousand voyces, as taking it for granted, I should be freed.

Then said the Forman of the Jury, there be one and twenty of us agreed; then said the Iudge, you may yeeld up the Bill, they are some wise men that shall stand against one and twenty,

Who

Who shall speake for you, said the Iudge: our Foreman, said the Iury, Give up your Bill, said the Iudge, here it is; here is nothing written in it, said Sergeant *Stone*; then said the Foreman of the Iury, But wee are all agreed of our Verdict; How doe you finde it, said Sergeant *Stone*? Then said the Foreman, A Bill of Errour, wherein the words of the Prophet are made good, *Man purposeth, but God disposeth*; You are all agreed indeed, said the Lord Major *S^r Hen. Garaway*: For one sayth, *Ignoramus*, and all the rest sayth, A Bill of Errour. Wherein Christian Reader, I give thee another hint of a speciall mercy; for, if the Lord Major had been willing to have had my life, as I judge more charitable of him, he might have bid them returne into the Iury roome, and write upon the Bill, and then I had been found, but the Lord so moved his heart, that he appointed them a longer time, and adjourneth the Court untill the Tuesday senight next following, which was the third day of *November* (the first day of the Parliament) in the afternoone. I conceive one reason my Lord Major might have the twenty-nine of *October*, he was to leave his place, and it was his wisdom not to carry the guilt of innocent bloud with him upon his conscience, and peradventure he might also thinke that they would proceed no further, in regard of the Parliament. And this is the sum and substance of the first proceedings in this Sessions, which continued untill between seven and eight a Clock at night, and then to my prison againe, with as much joy and peace as I could containe or hold, attended on by hundreds of the Saints of God. I looked on that place in the one and thirty *Psalme*, the fifteenth Verse, where the Prophet *David* sayth, *My times are in thy hands*: Whence I concluded thus much, that if my times were in Gods hands, then neither in *Canterburies* nor in *Cottingtons* hands, and that as the creature could not give life, no more it could not take away life. But I concluded, if my death might be as *Sampsons*, the pulling downe of the *English* Antichristian Hierarchie, the pulling downe the Devillish spirituall Courts, then should I gladly sacrifice my life in the cause of the Gospell, for Christ and his true *English* Church.

of Sir
Finch
Lord
keeper.

And now to returne backe to that from which I have a little digrest; Betweene that time and the next Sessions, the old Lord Major going out of his place, and the new one comming in, the spirit of jealousie fell into the hearts of my enemies, and wrought so deeply in them, that they plotted more cunningly to take my life then before, they being afraid, as indeed it did fall out, that the Iury would learne more wit and be better advised betweene that and the next Sessions, made the Commission, and Bill, and Iury, and all voyde, as if nothing at all had been done, and our three *London* Sergeants in their Scarlet rode in their Coaches to the Court, to procure a new Commission sealed, which they got upon the Lords day in the morning about Sermon-time. And then the new Lord Major, Sir *Edward Wright* sent for *Smith* the Sergeant, giving him a strict Charge to warne a Jury of speciall able men, telling him that it was for a businesse of greater consequence then he tooke it to be, and so it was done accordingly. And now Christian Reader, I will lead thee along from my Prison in *Southworke*, to my next Sessions holden in the *Guild Hall* in *London*; where were twenty Constables, and each man had twenty Watchmen to attend with Bills, and Halberts, and a greater number to see me then at my first comming; more to see me then were to see Doctor *Duske* let downe and puld up with a Rope at the High Commission Court in *Pauls*.

So we ascended up into the Court, and the old Iury sitting themselves to give in their Bill, all joyntly did assent to give up their Bill *Ignoramus*. But when they came into the Court, supposing to begin where they left off, they found it otherwise, for there was a new Iury impannelled, and a new Commission read, and a new Charge given, and the old forsworne Witnesses anew sworne, and the old Iury much disgraced by *Stone* our *London* Sergeant: which Iury had learned more wit or wisdom in his absence, then ever he would have taught them being present. So the new Iury being called by their names, they answered to them, three and twenty were summoned to appeare, and did all appeare, but six of them were not called, because (sayd the Register) they are Puritans, of *Quatermayns* faction.

faction. Then *Stone* the Sergeant, sitting as Judge, told me it was not fit I should be in the Court. Then said I to my Lord Major, my Lord, so your proceedings be to Gods glory, and the good of the Common-wealth, and in a just way for my owne particular, my presence shall not be hurtfull to you; you have chosen a Iury of wise discreet Gentlemen, I am willing to referre my selfe unto them. Then sayd Sergeant *Stone*, Keepe him safe Messenger, you must looke unto him; Then I answered him againe, My cause is good, and I will not start, though you would give me a thousand pounds. Then answered my Lord Major, I thinke you will not Master *Quatermayn*, then the Iury looked upon me, and when they looked upon the Witnesses, how-like Rogues they looked; then I answered they are of the Court, meaning they were of the High Commission Court. So the Iury going into the Iury-roome, my adversaries thought, they had expunged all Puritans out of the company, but they were utterly deceived; for one Master *Lee*, a Vintner at the Sunne Tavern at *Cripple-gate*, a very wise and judicious man, did so debate the matter with the rest of the Iury, that notwithstanding my enemies, which were the enemies of the truth, had cast such aspersions upon me, saying, that I was an Arian, an Anabaptist, a Separatist, a Familist, and the like, he made them to see clearly, that the Bill could not be found against mee, yet notwithstanding, they did not make an end that night. At length the Iury being often called upon to bring in their Bill, it being late in the night, the Iury came forth, and Sergeant *Stone* asked them if they were agreed, they answered they were not agreed, then inquiry being made how the businesse stood, seven would have found the Bill, and ten were against it, and so the Sessions for that night ended, untill the next Friday following, being the sixth of November 1640.

Said the
Jury.

Loving Christian Reader, I will put thee in minde of one thing, my persecutor said, he would have my life, though it cost him five hundred pounds, and another said, that if *Quatermayn* were not hanged within six houres, he would be hanged for him; but the first hath mist of his purpose, and the last

hath time enough to choose his Gallows, or to repent himselfe of his precipitated malice. And this is the summe and substance of our second Sessions, and I returned home to my prison againe, waiting upon the Lord for my free and full deliverance in his own good time.

The
Arch-
bishop.

In the meane time, there were three or foure Letters sent from the Lords of the Councell, or the Councellor of the Lords, to the Lord Major and the Sergeants; but what was in them, I know not, God in his due time, I hope, will reveale it. Besides, divers Messengers were sent to the place where I was imprisoned, to see whether I were safe or no. And now Christian Brother, I shall lead thee to my Gayle-Deliverie.

And this proved a Sessions of peace, for when we came thither, there was neither Constable nor Watchman, so the Iury after some certaine time came forth and desired audience, for they would give up their Bill, and the three Sergeants would not receive it, by reason that my Persecutor the Register of the High Commission Court was not there, but at length *Lathom* came in, and then the Iury was called, and they were all agreed but one, and they yeelded up the Bill and it was a Bill of *Vera*, for one *Reynolds* a Waterman and *Ignoramus* for all the rest. At which word, there was a great rejoycing among the people; but *Lathom* looked as pale as ashes, then I blessed God with these two words, *Truth is strong and will prevaile*; and then divers good Christians took me by the middle, and sayd, Master *Quatermayne*, you are freed; and I said, -Blessed be God, who is the deliverer of his people. Then *William Barrise*, who was one of the Iury was called for, who would not assent with the rest of the Iury but see the hand of God in this also; for he was fined forty shillings for his absence, and was glad to submit to his Brethren, and intreat the favour of the Court for his fine. Then I spake to my Lord Major and his Brethren, saying; Is it in your power to free me, seeing I am freed by the Iury? And they answered, No. Then I asked if they had not authoritie

those Letters that they had received, to free me; but they answered me, No. Then I told them, I would use meanes my selfe. And thus was I most graciously delivered from the Lyon, and the Beare, and the uncircumcised Philistims, and the *Diotrephes*, the troubler of the people of God, by their prating of many swelling words of vanitie; But the Net is broken, and I am delivered; to God onely, be the glory; and to the Instruments thereof due respect and praise.

A M E N.

These latter they had received, to see me; but they an-
swered me, No. Then I told them, I would not mean my
self. And thus was I most graciously delivered from the Ly-
ons, and the Bears, and the uncircumcised Philistines, and the
Bispeps, the trooper of the people of God, by their
praising of many swelling words of vanitie; But the Net
is broken, and I am delivered; to God onely
be the glory, and to the Instruments
of his good purposes and praise.

A M E N.





THE PRAYER.

THou, oh Lord God omnipotent reigneth, holy are thy wayes, just are thy workes, great are thy mercies, dreadfull are thy judgements, oh King of Saints. Oh Lord, who is like unto thee? Thy goodnesse and mercy, Oh most mightie God, encompasseth us round on every side. Thou, oh Lord, hast said, Thou wilt be a wall of fire round about thy people, and the glory in the midst of them. Thou hast said, Thou wilt be a Sunne and a Sheild to thy Servants, and no good thing wilt thou withhold from them that walke uprightly before thee, but grace and glory wilt thou give unto them. Thy people of old beleev'd in thee, they called upon thy Name, and were delivered. Thou never failest them that put their trust in thee. Oh Lord, who is it then that doth know thy Name, but will trust in thee. Oh Lord, I am thy Servant, the Sonne of thy handmaide; Thou hast broken my bands in sunder, and set my feete in a large roome, that I might runne the wayes of thy Commandements, and so serve thee with an upright heart, and a willing minde. I have found by blessed experience, Oh Lord, that the issues from death are in thy hands. The enemies plotted and contrived to take away the life of thy Servant, and yet behold Lord, thou didst most graciously deliver him.

The Net was layd, the Pit was digged, thy servant freed, and his and thine enemies ensnared and covered. Oh Lord, prayse waiteth for thee in Sion, and unto thee shall the Vow be performed.

G

Thou

The Prayer.

Thou hearest Prayers, and therefore unto thee shall all flesh come. O Lord, thou hast done wondrous things. Thy promises of old are faithfulness and truth. Oh Lord, what shall I render unto thee for thy great goodness, and loving kindness, shewed to thy Servant. I will take the cup of Salvation, and give praise unto thy name. Thou hast good Lord, preserved mee from the Lyon and the Beare, and the usurping tyrannous Philistims of the Kingdom, to what end, deare Father, but that I should not forget the loving kindness of the Lord, but be still mindful of his Covenant. Thy out-stretched arme hath been my defence. Thy right hand, Oh Lord, hath the preheminence. Thy right hand deare Father, hath brought mightie things to passe. I shall not dye through the malice of the enemy, but still live, through the goodness of my God, to declare the loving kindness of the Lord. I am resolved to make my boast of thy praise, all the day long my tongue shall never cease to speake of thy goodness whilst I have a being; for, Thou bringest downe to the grave, and raisest up againe. Thou dost all thy workes to be had in remembrance of all that are round about thee.

If any Creature that ever thine hand hath made, hath cause to magnifie thy Name, and to declare thy praise, then have I much more. Mine enemies did as it were cast Lots upon my Vesture, and had so numbred my dayes, as that they thought within six houres to take away the life of thy Servant; and yet behold Lord, some dead, some run away, and others imprisoned, as thine, the Churches, the States, and Common wealths enemies: and yet deare Father, thy Servant preserved alive, to take notice of thy mercy in beleeving thy holy promise; where thou sayest, Thou wilt deliver the righteous out of trouble, and bring the wicked in their stead. Oh Lord, I have found that my times are in thy hands, and not in the hands of my enemies; yea, I have and doe finde by blessed experience, Oh Lord, that as the creature cannot give life, so neither can it take life away. Deare Father, I received my life from thee, to glorifie thy Name in the discharge of the severall actions and duties in my place and calling, and should the enemies deprive mee of it, to the shame and reproach of the Gospell. Oh Lord, thou hast forbidden it, and so it is come to passe, for ever blessed be thy Name for it. Lord, thou hast said, that we should be brought before Princes and

Ruler

The Prayer.

Rulers for thy Namesake, and yet we should not feare nor take care what to speake, for thou wilt give a mouth and a tongue, and behold, deare Lord, thou hast made this promise also good to thy servant. Wherein thou didst so guide him and direct him, as that he did neither deny the truth, nor corrupt his conscience, to please the times; at that time, deare Father, thou didst fill his heart full with joy and peace in beleeving, that all things should worke together for his good, when the enemies, oh Lord, did coop him up and appoint him as a sheepe for the slaughter, then didst thou lengthen his life, and prolong his dayes, to tell of all thy wondrous workes. I will therefore sing of thy prayse all the day long; for thou hast shewed kindnesse to thy servant. Thou hast multiplied thy hand of bountie, I will never forget thy free and full acts of love vouchsafed to me.

Deare Father, I beseech thee to direct thy Servant what to doe, and how to carry himselfe in this his Pilgrimage, that so he may glorifie thy Name, and endeavour to edifie thy people, that others may by his example be encouraged to walke on constantly, conscionably, and faithfully, in the pursuit and practise of all the duties of Christianitie.

Blessed Father, Lord of life and glory, I doe most humbly desire thee so to direct me by thy Word and Spirit, that as thou hast miraculously and mercifully preserved mee from all dangers on the right hand and on the left, from the malice and fury of mine enemies, I may now in an humble acknowledgement of thy goodnesse, walke before thee in all holy and humble subjection to thy blessed will in all things. To this end, I beseech thee, bathe my soule in that fountaine that thou hast opened to the house of Judah, and the inhabitants of Jerusalem to wash in. Make good that holy promise more and more to my soule, wherein thou hast said, Thou wilt wash mee from mine uncleannesse, and sprinkle mee with cleane water.

Deare Father, it is thy good pleasure, that in Christ the God-head should dwell bodily, that so I might be made partakers of the divine nature, yea, that in him all fulnesse should dwell, that so I might receive grace for grace. Now I beseech thee, deare Father, let it not be with me as with Pharaohs leane Kine, that I may still be fed upon the fat and sweet promises of the Gospell, and yet remaine starveling, to thy great dishonour, and the reproach of Religion.

The Prayer.

But grant, I beseech thee, that in the use of all holy meanes I doe so plentifully enjoy, I may grow up to that age, stature, fulnesse, and maturitie of thy Saints in Iesus Christ, that so as thy hand hath and still is upon mee for good, so my heart may alwayes meditate on thy Statutes, and my tongue may speake of all thy wondrous workes. Blessed Father, I beseech thee to anatomize my heart, and spiritualize my soule, and see if there be any wickednesse in mee; and by thy Word and Spirit, divide between the Soule and Spirit, and joynts and marrow of my corruption, and so separate betweene the precious and the vile; that all iniquitie may be removed farre away from my person, and from my Tabernacle, that so O Lord, for the time that is to come, I may walke evenly with thee in the path that is called holy, that so I may have my fruit in holinesse, and at the end eternall life, that being guided by thy counsell here, I may at last be brought to glory. Good Lord grant that I may never be of that number that doth sowe to the flesh to reape corruption, but of those that doth sowe to the Spirit and reape life everlasting, that I may never as formerly dig broken Cisterns that will hold no water, but that I may drinke deeply of that fountaine of the water of life, my fresh springs being found in thee, that so my soule may be filled with the fruits of righteousness, which is to the prayse of thy rich grace by faith in Christ Iesus.

Deare Father, I have three grand enemies to grapple with, the world, the flesh, and the Devill, the least of which is too great for me to incounter withall, if my weaknesse be not supported, and my wants supplied. But yet I know that thorow Iesus Christ that strengtheneth mee, I may by faith make the Devill flye, overcome the world, and get my owne heart purified: for although holy Father of my selfe being poore, weake, and contemptible, I can doe nothing yet thorow Iesus Christ that strengtheneth me, I can doe all things for he is the right hand of thy power, and strong arme of thy salvation, in and from whom thou hast received full compensation to divine justice for the sinnes of all the Elect, and in particular for my thy unworthy servant. I beseech thee, O Lord, so long as thou hast any employment for thy unworthy servant in this frayle and transitory life, so long as these few broken ends of mortalitie doth remaine, be thou pleased, who doth all things according to the counsell of thine

The Prayer.

owne will, so to uphold mee in the way of holinesse, that in all the actions of my generall and speciall calling, I may glorifie thy great Name, edifie my Brethren, propagate the knowledge of the Lord Jesus Christ, stop the mouths and put to silence the tongues of wicked and ungodly men, for this is the will of thee my God as touching thy servant.

I beseech thee, O Lord, be not angry with poore sinfull dust and ashes, and I will speake but this one time, and it is in the behalfe of the generation of thy first borne, whom thou from eternitie hast set thy love upon, and still dost delight in to extend mercy to. It is the Vine which thine owne hand hath planted, holy, holy, Lord, looke downe from Heaven, behold, and visit this Vine. The straits of thy people are great, but deliverance is in thine owne hands, thy mercyes are thine owne, I beseech thee therefore, O Lord, consider how deeply thine owne glory is involved in the great cause of thy Church. Behold, the insolency, pride, and subtiltie, of thine enemies, and looke upon the imbecilitie and weaknesse of thy people, and let that auntient motive which from the beginning, and in all ages, did stirre thee up to doe good to thy people, provoke thee at this time to be mercifull to thy Church, because mercy pleaseth thee.

O Lord, thou hast in thy Word spoken great things of thy Servants concerning their deliverance, and also gathering thy Churches from the foure Corners of the World; and that thou wilt rayse up thy Jerusalem, and make it the prayse of the whole Earth, and is not now the time come wherein thou wilt extend thy mercy to Sion? O Lord, is not yet the time fully come? Hath shee not lync long enough in the dust? Hath not the Plowers plowed long furrowes on her backe for a long season? Hath not O Lord, the Foxes, the subtil Foxes broke off her fruitfull bowes, spoyled her grapes, and would not let them cluster? Good Lord, hath not thine enemies mingled our Wine with water, our silver with drosse, and thy pure worship with superstitious vanities? And shall they, O Lord, prosper, that thus runne along in their wickednesse, eating up thy people even as bread, devouring thy precious Saints, and sacred truthes, as much as in them lyeth? And will not our God returne, and cause the light of his countenance to shine upon his Sanctuary? Thou hast said, O Lord, that thou never biddest the sonnes of I-

The Prayer.

can seeke thy face in vaine ; is not the time yet come that the Stone cut out of the mountaine without hands, shall grow to be a Mountaine, and fill the whole earth ? When, O Lord, wilt thou give the Kingdoms of the earth to the Saints of the most High ? When shall our Sister that hath no breast, desire the sincere milke of the Gospell ? When Lord, shall those dry bones live ? When deare Father, shall the great River Euphrates be dried up, that thy redeemed may passe over ? When shall that Monarch of Rome and Hierarchie of England, which makes the reall Antichrist, not onely be discovered, but rooted out and consumed, that thy Saints may rejoyce their hearts, and warme their hands at that great bonfire so long desired, that the Lord Iesus Christ may raigne in his Church.

Deare Father, Lord of Heaven and Earth, Gird thy Sword upon thy thigh, O thou most mightie, strike thorow the loynes of thine, and thy Churches enemies. Root out all them that delight in superstitious vanities ; avenge the quarrell of thy Covenant, and maintaine thine owne glory. Blesse thine owne worke, O Lord, the great Reformation already begunne in this Kingdome ; yea, blesse O Lord, the Parliament, that strong arme of flesh, which thou hast sanctified and preserved to doe great things by, let not our hopes be made frustrate ; let not the malicious purposes of thine enemies come to passe, least they grow too proud.

O Lord, Blesse the Kings Majestie, with spirituall, corporall, and eternall Blessings, that he may so comply with his Parliament, that all differences may quietly be composed, Religion may flourish, scandalous dumb dogs removed, and faithfull Pastors and Teachers planted in their roomes, with those sacred Governours and government, which Christ hath instituted in his Church. Blesse the Queene, the Prince, and the rest of that royall Race : Lord, let thy blessing be upon all states and degrees of people, as if their names were particularized before thee. Good Lord, cause Warres to cease in Ireland ; let justice and mercy meet together in that Kingdome, that thy enemies may justly be punished, and thy people mercifully delivered. Blesse those Forces that are imployed for that service ; send more, and prosper them also : that the great good worke hoped for, may be most blessedly accomplished. Good Lord, blesse thy blessed people of the

The Prayer.

Scots Nation, by whom thou hast done so much good to this King-
dome, and all others, that thy poore servant is bound to pray for, by
dutie, Religion, or any band or tye of nature or grace, even for the
Lord Iesus Christ his sake. In whom, and for whom, thou recei-
vest poore sinners to mercy. To whom with thine own Majesty,
and God the holy Spirit, three persons, one onely holy
wise God, be rendred, as is most due, all ho-
nour, prayse, glory, and thanks,
now, hence forth, and for
ever. A M E N.

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